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F. N. BLAKE EDITOR OF THIS NUMBER.

[March, 1850.]

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“The very *pulse* of the machine”

of education is overlooked. Constant accessions of knowledge to the intellect, and an exclusive culture of the reason may make a learned pedant and acute logician, but such a course of procedure cannot fail to “send leanness into the soul.” That education is alone worthy of the name which takes cognizance of man’s three-fold nature — which seeks to develop, in just

In the Pacific ocean, the trade wind blows uninterruptedly during the year from the western coast of America to Australia. The trade wind of the Atlantic, by reason of the proximity of the continents, is felt much farther to the north. In the Indian ocean, the interposition of the land interrupts and confuses the action of the regular trade wind. The currents here assume the form of periodical winds, or monsoons; that from the south-west blowing from April to October, and that from the north-east blowing from October to April.

The mass of heated air which rises over the regions of the tropics, on reaching the higher latitudes, possesses a rotary motion more rapid than that of the contiguous layers; that is, it is a little in advance of the earth's motion at each place. This produces a gradual inclination from the direct course north, which, at length, results in a regular wind blowing from the south-west in

#### ERRATA FOR DECEMBER NUMBER, 1849.

- Page 354, 9th line from the top, for "especial," read *special*.  
 Same page, last line, for "caters," read *calls*.  
 Page 355, 21st line from the top, for "starts," read *states*.  
 Page 356, 10th line from the foot, for "instructive," read *inductive*.  
 Page 358, 24th line from the top, for "imitate," read *intimate*.  
 Page 359, 15th line from the top, for "form," read *force*.

or philosophers, some of which, without a knowledge of these laws, would be accounted anomalies.

South-west of the Andes of Bolivia, there is a long, narrow strip of land, on the very coast of the Pacific, known as the desert of Atacama. "Not a drop of water comes to refresh this thirsty land, though lying upon the sea-coast, and under the same latitude as the plains of Upper Paraguay, which is inundated with rain." On the coast of the Caribbean sea is the city of Cumana, which, though situated in "the midst of the region of the tropics, where the rains are so abundant, in spite of its maritime position, receives only eight inches of water, while very near it, a little farther south-east, in Guyana, there is a fall of more than two hundred inches." The table-lands of California are dry and parched, while the valley of the Mississippi, much farther from the ocean, is visited by abundant rains. It is only by knowing the laws which govern the winds that these exceptions can be accounted for.

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## SOME OF THE DEFECTS IN EDUCATION.

MUCH has been said and done of late to bring the importance of education into prominence of view before the public. No pains have been spared to expose and eradicate inveterate errors, and to seek out and introduce improvements in the modes of conveying instruction. The *teacher's* duties have been accurately defined, and his responsibilities duly weighed. Books, maps and philosophical apparatus have been multiplied; school-houses built; modes of discipline changed, and schools reorganized:—in a word, every thing that pertains to the mechanical part of instruction, has been steadily improving.

But while the outward, visible machinery of education has thus been constantly approximating to perfection, a corresponding advancement and elevation in the spirit that directs it, have not appeared. The true object of education is not, as a general rule, practically recognized. Many mistake the means for the end. They restrict the term to the cultivation of the intellectual faculties alone. In their view it becomes a mere mechanical process, that of making constant supplies of knowledge to the mind; while all that constitutes the vital principle—

“The very *pulse* of the machine”

of education is overlooked. Constant accessions of knowledge to the intellect, and an exclusive culture of the reason may make a learned pedant and acute logician, but such a course of procedure cannot fail to “send leanness into the soul.” That education is alone worthy of the name which takes cognizance of man's three-fold nature—which seeks to develop, in just

proportions, his physical, intellectual and moral powers. Threads "of a triple color" are woven into the web of his existence. Body, mind and soul — these form

———"a growth  
Of intertwined fibres serpentine,  
Uncoiling and inveterately convolved."

These are the elements from whose mysterious union results that incomprehensible unit, man. Three factors, then, corresponding to these three parts of his being, and bearing a determinate proportion to each other, must enter into his education; and he who eliminates one of these, or changes the relation God has established among them, will surely vitiate and falsify the product.

It becomes, therefore, a profoundly important question for every parent, how he shall so mix these elements in his child that the mixture shall "give the world assurance of a man," and stand the test of time and eternity. We say every parent; for with the parent the *whole* responsibility of education must ultimately rest. By the very fact of becoming a parent, he has entered into tacit, yet voluntary compact with his offspring to give him such training and discipline as his complex nature and glorious destiny demand. God and men bear witness to the agreement. He cannot free himself from the obligations it imposes. He may think to shift the responsibility upon the shoulders of the teacher, but it is impossible. He can no more do it than he can annihilate that unit which he himself has added to the sum of human existence. Convenience, the principle of a division of labor, the customs and regulations of society may authorize him to call in the teacher as an *assistant* in the great work: he may even delegate his authority, so that the teacher may *thus far stand in loco parentis*: still the responsibility rests with the parent. He is bound to the discharge of his peculiar duties by those "unwritten laws" of nature which are "subject neither to eclipse nor wane," peculiar to neither place nor time, but which are binding in all places, and remain in force forever.

It is not strange that parents should evince much anxiety in regard to the mental and moral qualifications of those teachers to whose care they commit their children; but it is "*passing strange*" that any can reason so fallaciously as to conclude that they can divest themselves of all responsibility, and devolve it upon teachers. It is surprising what loose and erroneous opinions prevail on this subject. Many appear to think that the development of the moral nature can be kept in abeyance at pleasure; that they place a mass of *unformed* material in the hands of the teacher from which his plastic skill is to elaborate a perfect character. But it is certain, that, although



we may defer the education of the mind as long as we please, the time at which discipline of the *heart* commences, cannot be thus arbitrarily fixed. The development of the moral feelings *must* and *will* begin at a certain period. It does not lie in our choice to say whether it shall begin at this or that period of life. But it does lie in our choice to conduct to happy or unhappy issues. When the parents' hearts are gladdened by the first exhibitions of intelligence — when the speaking countenance gives unmistakeable evidence of the birth and activity of thought within the soul — when crowds of ideas, gained from the phenomena of the material world, begin to pour into the mind of the delighted child through every avenue of sense, then the education of his emotional nature — the development of his moral feelings commences. Then begins the restless play of that complex, invisible machinery that is destined to run forever. Then begins the period of the parent's responsibility. It is the formative period. The nature of the child is plastic. An act, a word, a look even, may tell with surprising effect upon the character, may leave an indelible impression. Thus the child who has scarcely seen half a dozen summers may have received the seminal principles of his future character from the care or neglect of his parents — may have imbibed an influence fitted to raise him to the fellowship of angels, or to degrade him to the companionship of brutes.

We have alluded to the three kinds of culture that must necessarily enter into all perfect education. The question naturally arises, Which must have the priority in time? The ancient Greeks insisted that moral culture should precede intellectual, and that physical culture should precede both. This course coincides so exactly with that which Nature seems to have marked out, that we are surprised that any should deviate from it. For months after the soul enters its material habitation, nature suffers it to lie almost dormant in its new home, while the body is very soon subjected to a most lively discipline. She immediately puts the child on a course of tentative efforts, the object of which is to give him a complete command over his bodily organism, and to establish a communication between himself and the material world. Eye, ear, hand, foot, voice, — all have to be *educated* before they can perform aright the parts she assigns them. Every muscle of the body has, in fact, to go through its preparatory course of trial and effort, and "graduate in the little university of motion" before it can become Master of her Arts. Now is the time for man, "the servant and interpreter of Nature," to prove his title to that high office. Now is the time for him to step in and assist her in perfecting the work she has so nobly begun. Every parent is under *moral* obligation to put his child on such a course of discipline as shall secure the most per-

fect physical health. Considered merely as the antithesis of disease — the negative of pain and anguish, — health has an intrinsic importance that claims the attention of all: but when we reflect how intimately soul sympathizes with body—how dependent mind is upon material organization; when it is seen that physical health is the condition and groundwork of all *perfect* moral and intellectual health—that an infraction of its laws thus constitutes a three-fold crime and draws down upon the head of the offender a three-fold punishment, its preservation must be ranked among those ‘primal duties’ that ‘shine aloft—like stars.’ It assumes an importance almost infinite. It involves consequences not connected with this world alone, but which are to follow into the next.

We say, then, let the first few years of the child’s life be principally devoted to the important work of laying a lasting foundation for firm physical health. Let nature take the lead, and man act as her “*minister et interpres.*” Let him study her laws of health and growth — “act upon her plan” of education.

“Self-questioned where he does not understand.” Above all let him not attempt to hurry her. While she is performing the mysterious rites of the *Bona Dea* in every secret recess of the physical frame, let him not impatiently and sacrilegiously interrupt her hallowed ceremonies and attempt to officiate in her place.

“Nature advances, never leaps!”

She never lays upon infant shoulders the burdens which are intended for maturer years. Some parents and teachers are possessed with a “most pitiful ambition” to have the youthful scholar exhibit intellectual accomplishments beyond his age. To this end the child’s mental activity which, it may be, is naturally too intense, is increased by the most irritating stimulants: the mind is treated with tonics when it demands sedatives — furnished with fire, when it calls for water. Such a course is not only ruinous to the body, but it defeats its own purpose; it is suicidal. It precludes the possibility of intellectual greatness by ignoring the indispensable condition of attaining to it. We tremble for the fate of that child who is regarded by his parents and teachers as an intellectual prodigy. It will be strange, if he do not soon show some aberration from a normal condition of both physical and intellectual health. Nature does not look on quietly and see her counsels set at nought, her plans thwarted and her laws violated. She testifies her disapprobation in unequivocal terms. She quenches the fire of the eye, sends a weakness into the muscles, loosens the hinges of the body, gives a spasmodic action to the nerves; while

“from her workings, all the visage wans,”

and a general debility pervades the physical system; nay, if

the foolish, fond and infatuated parent persists in urging forward his ill timed work, she proceeds to extremities and sends idiocy or death as the catastrophe of this woful tragedy. How melancholy to see that fine physical organism

"where every god doth seem to set his seal,"

shattered and destroyed — that mind which, with proper cultivation, seemed destined to outstep the limits of human knowledge, crushed under its own premature and unnatural growth.

What renders this fault peculiarly aggravated is, that this inopportune and impertinent work is often urged forward to the detriment or exclusion of a far more important one, which has a singular adaptation to this season of life. The capacity of the intellect for improvement increases with each revolving year ;

"The youth who daily farther from the east,  
Must travel,"

feels that every step he takes toward the western limit of life, weakens his susceptibility to moral impressions. It is not a mere figment of the poet's imagination that there is something holy in the little child.

"Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come,  
From God who is our home."

Stripping the idea of its poetic adornment, a residuum of truth remains. The soul is, at least, pure and unsullied ; and if it have no indigenous virtues, neither has it indigenous vices. The sentiments of honor, virtue and generosity are then unbiassed by motives of crooked policy. Selfishness has not frozen "the genial current of the soul" or avarice petrified the warm affections of the heart. The host of passions which ripening years arouse to such fearful activity now slumbers. All circumstances conspire to aid the parent in the performance of a work which may last for life — for eternity. Now is the time to infuse into the heart a purifying element that shall keep it clean forever. *It can be done.*

"The generous inclination, the just rule,  
Kind wishes, and good actions, and pure thoughts—  
No mystery is here."

Every parent by a judicious course can secure all these. By disciplining the feelings, inspiring worthy motives, instilling a profound religious feeling and surrounding him with an atmosphere of moral purity, he may furnish his offspring with a whole armory of weapons of celestial temper, with which he can do successful battle with the temptations of life.

Before the child is placed at school, one lesson should especially be taught him: that is, the lesson of *obedience*.

We are convinced that this part of education cannot commence too early. The child that has seen scarcely two decades of months, can test the authority of its parents. We are surprised at the remark often made that "the child does not know;" it *does* know — often much more than it can express. Not having become acquainted with the contrivance of speech to express its ideas in abstract terms, it makes them known in a manner far more significant — in the concrete forms of deliberate acts. If unlimited sway be yielded to its will now, the parent must not complain if time rather strengthens than weakens its love of absolute power.

The lesson of cheerful obedience—we cannot insist upon it too strongly as a preparation for school and for life. It inheres, as a fundamental and necessary idea, in the very conception of a well developed character. The parent who does not instil this principle into the mind of his child, not only does not discharge his duty, but his neglect amounts by implication to an act of positive cruelty. The "days" of the child which if pervaded with the spirit of obedience would prove

"to be  
Bound each to each by natural piety,"

and thus form a beautiful and symmetrical life, are but isolated and disjointed fragments to remind us how fair a structure may be ruined by the ignorance and carelessness of the architect.

There are some faults in the mental education of scholars which deserve to be mentioned: and here the teacher must come in for his share of censure. One of these is a want of thoroughness in the studies pursued at school. This charge cannot be made universally, it is true: but as long as a single school remains to which it is applicable, we should labor to exterminate an evil which is a serious obstacle to all real progress in knowledge. The law that regulates the growth of the body obtains also in that of the mind. Both require time to digest the food they receive: both require nutritious food and both are weakened by being habitually overloaded.

The parent is often delighted and is ready to give the teacher the proportionate meed of praise with the great number of pages the scholar goes over, or the variety of branches he pursues, without once asking whether he has wrought any ideas into the texture of his mind, and made them his property forever. This superficial skimming over a multiplicity of subjects without close study and careful thought, induces a mental dyspepsia that lasts for life. Habits of superficial study and thought which are formed by the early training of the boy, usually characterize the man. The understanding is weakened



and the power of concentration necessary for apprehending abstract truth destroyed. Such a superficial course gives the mind neither a comprehensive nor an analytic power, imparts to it neither the excellencies of the telescope nor those of the microscope. The images of near and distant objects crowd into the mind's eye indiscriminately, and thus it sees "a mass of things" but none distinctly.

'*Festina lente*'—make haste slowly—is an adage which should never be forgotten in the work of education. Intellectual progress must be slow from the very nature of the case; and injudicious efforts to accelerate it defeat their own object and only retard it. But there must be *constant* progress. In the words of the ancient painter "no day must pass without a touch of the pencil." Slowly and steadily does every *truly* great work move onward to its completion. The process cannot be hastened without imperilling the issue. The materials from which the *Paradise Lost*, the *Divina Comœdia*, the *Iliad* and *Æneid* were constructed, were not thrown together in haste and at hap-hazard: carefully, painfully, patiently, each word was selected so as to obey the necessities of the verse and the necessities of the high argument—to satisfy at once the rhythm of the line and the rhythm of thought. Days swelled to weeks, weeks to months and months to years; and still the great work was not completed. Yet each day added its "touch" and each week cast its mite into the treasury of the grand result!

"So build we up the being that we are."

Thus must the grand epic of the child's life be composed.—Each day must add its line, and each year its book.

Let it be distinctly kept in mind that this work of building up the child's intellectual "being" cannot be hurried. The memory may be stuffed to repletion, the mind may be crowded to plethora with dry, disconnected unmanageable facts; but this is useless, worse than useless, unless time be given for reflection. Omniverous readers are not always well-informed persons. The storing up of facts is of no use, unless the scholar be taught to detect and observe the workings of that centripetal agency that draws every fact to its central principle.

As early as possible the child should be taught to rely upon himself. Self-reliance is as essential to progress in study as to success in life. The question is, how shall this lesson be inculcated? We answer, the scholar must meet and grapple with difficulties single-handed. If you wish to weaken his mind, you can accomplish your point by studiously removing all obstacles in his path. There is such a thing as affording too many helps; and we think this error is creeping into our system of education. This day is remarkable for the multiplicity



of elementary works; and the great superiority which each claims over its predecessor, is its quintessence of simplicity. "The Hill of Science" has changed from what it was when Dr. Johnson's "Application" ascended it. Its steep and rugged sides have been smoothed down into beautiful inclined planes, gently acclivitous, up which the student can saunter at leisure. The attempt to make sound scholars by thus simplifying every thing found in the elementary works of the day, will certainly prove abortive. It may produce conceited smatterers who assume a profundity they do not possess — men whose minds are *spotted* with almost every kind of knowledge — *colored* deeply and uniformly by none — but this is not the object of education. The primitive, and indeed true meaning of the term *education*, contemplates the development of the faculties — the *drawing forth* of that which *exists*, potentially, in the child. But these mental faculties must have exercise, and that, too, often severe, ere they can arrive to healthy maturity. "Action, action, action," is as necessary to the student as to the orator. He must meet difficulties — struggle with them — overcome them. Obstacles discover expedients. Newton, Davy and Franklin, and a host of others whose minds penetrated into the *arcana* of Nature, gained new strength from every difficulty they met and overcame. Their ripe knowledge was the fruit of persevering labor; unremitting study and mature reflection, almost entirely unaided by those helps that modern invention has supplied. Compare the master spirits of the world, whose masculine minds were disciplined by early difficulties with the swarms of sickly and effeminate youth, yearly issuing from many of our literary institutions. The attainments of the former are as much greater than their means, as the means of the latter are greater than their attainments. The former were self-taught. They overcame difficulties, and despised intellectual effeminacy. The latter have their difficulties sedulously removed, and, like the house-plant, are enfeebled by the hand that would promote their growth and strength. Scholars must be taught to know that there are difficulties in the pursuit of knowledge as well as in practical life, and that they cannot avoid them. The finest and strongest colors of character are often concealed until difficulties bring them out. What gave Washington that consummate martial skill that enabled him to contend successfully with the veteran troops and experienced commanders of the old world, but the meeting of difficulties that developed his inventive genius? What but difficulties unfolded the character of Martin Luther, an obscure monk, and gave him power to resist all the influences of Popery, and to shake to the centre a system of a thousand years' standing? It should be one of the first lessons

to those just entering into life, that there are but few difficulties that cannot be overcome. They must be taught to overcome them by their own efforts. The young mariner, just set out on the voyage of life, must be suffered to encounter adverse winds, that his skill may be called forth in managing his little bark. We admire the wisdom of those fathers who study the "bent" of their children, and try their *strength* by judicious means. The early education of John Quincy Adams furnishes a case in point. To conquer his aversion to Latin, and prevent him from yielding to the enervating spirit of idleness, his father tasked him early and late in ditching meadows. A most effectual lesson was he thus taught, that

"Life is real, life is earnest"—

that there is labor in all its departments, and that he that would be a man, must endure it: and when the power of choice was given him, he returned to his books with an ardor that continued through life. Had he not been subjected to this severe test, he might, like many other children, have despised learning, squandered his time in the streets of Quincy, and have died at last in obscurity. The discipline to which his youth was subjected, was fitted to produce just such a character as he afterwards exhibited. The youth who, at the age of fourteen, can be trusted to travel through Europe alone, may justly be expected to fill, in manhood, offices of the greatest trust and responsibility. Let mothers breathe resolution and energy into the infant mind, and fathers teach their sons to encounter all mountain-like obstacles in their path, with a full faith that they can be removed; and though they leave them without riches, they will find their way to what is better—to stations of honor and usefulness. Whether the towering Alps lie in their path, or they are launched upon the ocean with a rebellious crew that seems to destroy forever the hope of seeing a new world, they will devise expedients and pursue their onward course.

This is a reading age; there is much more reading than study; indeed, it has almost usurped the place of study and reflection. The expression, "he is a great reader," has come to be almost synonymous with "he is a great scholar;" and that man is considered an ignoramus who does not read every new work issued from the press. In his son's relish for reading, the father thinks he sees one of the surest omens of genius and future greatness; he seems to regard the mind as a sort of stomach which it is the great business of education to fill up with food of an omnigenous character. He needs to be reminded that not all books can furnish intellectual food, and that it is possible to read even a good book without receiving any benefit. Much time is wasted, and many characters corrupted by reading

pernicious books — while, as a third evil consequence, all taste for solid and wholesome intellectual food is destroyed. Every thing is now done in a hurry. The author must produce a work almost every month, and even this time seems long to his impatient readers. Great and original works are no longer the rage. Every thing must be diluted so as to suit the taste of readers, who cannot endure the fatigue and labor of thought. Works, requiring study and reflection, must give place to biographies, travels, letters and novels. Too many youth are permitted to run riot in the floating literature of the day — a literature emanating from men who make books “to sell” and care much more about filling their own purses with money, than about storing the minds of their readers with good ideas. Those works that have stood the test of ages, were the fruit of years of toil. Virgil was ten years composing his *Æneid*, and Watts did not think twenty years misspent upon his work “*On the Mind*” — a work which outweighs millions of the senseless, ephemeral productions that flood our land: which, put into the hands of youth with proper directions, would do more to form a correct taste, and direct the mind to the fountain-head of knowledge, than the combined influences of all the novels ever written.

We protest against the practice of thus holding out temptations to indolence, by substituting *reading* for *study* and *thought*, in the education of the child: and we especially protest against allowing children to tamper with books of a demoralizing character — the popular novels of the day, which do more than is usually thought in moulding the character, and forming the taste in the plastic and formative season of youth. We would not place all works of the imagination in the same category: many of them have a high object in view — the inculcation of moral and religious principles. In the great work of education, the cultivation of the imagination should by no means be neglected; for if rightly trained and directed, it is a powerful auxiliary to the intellect in abstruse and difficult studies. The imagination has been considered by some a mischievous faculty: but this is the case only when it makes bad examples attractive, pollutes the heart and conscience, and, leading us into a phantom world, unfits us for the sober realities of life. We are aware how unpopular it is to denounce the favorite reading of so many; but if those who have the charge of youth keep silence, who will give the alarm? It is time that those who profess to be interested in the welfare of the rising generation, should use their influence against the propagation of that foreign literature that makes our youth familiar with the indecencies that abound in London and Paris — books that infuse a deadly poison into our social system, and taint its very life-blood.

Let parents guard their homes against this insidious foe : and let such books be superseded by those that impart valuable information, give correct views of life, and stimulate the mind to study and reflection.

Books, as a general thing, are placed in the hands of youth too soon. They become disgusted with them simply because they cannot understand them. Much valuable knowledge might be imparted to them through other media than books, long before they are made to read and recite — they know not what. They may learn the names of trees, plants, stones and animals, even their classes and uses. We commend the judgment and discrimination of the Naturalist\* who has seen this inconsistency, and advises us to go to Nature sooner than to books. The sky, air and earth are full of attractive objects, that offer food for thought and study. The child is here dealing not with *words*, but with *things*; not with the *abstract*, but with the *concrete*. The first ideas he obtains from books, are often dim and fugitive. They answer to no reality that he has ever seen, and hence they lead but a fleeting and precarious existence in his mind. The ideas he obtains from nature, correspond to living realities. They are based on sensible objects that strike the eye, and through it excite the imagination

——— "with Nature's hues,  
Her forms, and with the spirit of her forms  
He clothes the nakedness of austere truth."

He thus drinks at the very fountain of knowledge. The imagination is cultivated, the intellect actively employed, while, at the same time, the heart is warmed and purified by thus holding "converse" through Nature's works with God Himself.

Another error in the education of the child is, evading his simple questions. Many fathers and mothers scold their children for asking "foolish and troublesome questions," instead of being delighted, as they ought, at these omens of the budding of the immortal spirit within. These early aspirations for knowledge, which by the wise appointment of a superior intelligence, fill the youthful mind, are repressed, and often quenched, by injudicious answers. The desire for knowledge manifests itself in the child at an early period, and great pains should be taken to gratify it in every reasonable way. It is this which distinguishes man from the brute, and elevates him to the rank he holds in creation. This curiosity in children is the ground-work of education, the condition, without which it cannot be obtained. Let not children then be repulsed in their natural efforts to learn, in the spontaneous attempts which Nature makes to free them from ignorance. Dr. Johnson says he obtained all his knowledge by

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\* Agassiz.



asking questions ; and if it was necessary for such a man to seek before he could find, it is not singular that children should be under the same necessity.

We have before spoken of the undue prominence given to intellectual culture in our system of education. Our school exhibitions have become mere shows of intellectual strife and prowess. Praise is now awarded the teachers, both by parents and committees, in proportion as he is successful in disciplining the intellect ; and the scholars are stimulated to contend with gladiatorial strife for the applause that is sure to attend great proficiency in knowledge. This undue culture is given to the intellect, not only to the neglect, but often at the expense of the moral faculty : for it often happens that the teacher does not scruple to appeal to unworthy passions, in order to gain his object. The moral nature of the child is thus sacrificed to the intellectual ; but this is of no consequence ; the *end is gained* — as the assembled *judges*, parents and visitors, on the one show-day in the quarter, evince by their applause. The examination is strictly an intellectual one, with, perhaps, an occasional hint in regard to the benefit of “sitting and standing erect, and of speaking loud.” The committee scarcely feel bound to examine the moral pulse of the school, to see if that

———“doth temperately keep time,  
And make as healthful music”

as the intellectual. The prevalence of such a feeling operates injuriously on teachers, as well as on pupils. Few teachers have the moral courage to stem the current of popular opinion. This would virtually throw them out of employment : for, how many parents now say (we speak from an experience of many years), “We do not hire a teacher to spend his time thus,” if, in compliance with the requisitions of a certain clause in the Statute book, which is, in effect, a dead letter, he devotes ten minutes a week to the work of teaching good manners and good morals ! Where shall we look for a correction of this evil ? To parents : with whom all the responsibility of education rests.

More moral instruction at home and at school, is what is now wanted. Proofs might be multiplied to show that the mere culture of the intellect is no security against temptation to commit crime.\*

Persons who have run through the whole *curriculum* of knowledge, often evince as much recklessness of character as the most illiterate. Sin does not enter through the intellect, but through the heart. Keep but this avenue well guarded, and the

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\* We are glad to see that more attention is directed to this subject, and that a carefully prepared “Manual of Morals,” for public schools, has just been edited by Mrs. Hale, a lady every way qualified for the task.



whole citadel is safe. This work of fortifying the soul must commence with the moral and religious instruction received under the parental roof, before the child has entered in "the world's broad field of battle." Here must parents lay the basis of the child's future character — a character that will bear through life the impress of their neglect, or their watchful care. "The child is father of the man." Most intimately, therefore, does it concern parents to discharge faithfully and well those duties which they have voluntarily taken upon themselves. B.

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A valuable lesson may be learned from the course of Watt. He appears at first, as a young man, wanting to sell spectacles, in London; and fails in his application to open a little shop, without paying the requisite fees. He goes to Glasgow and the Corporations refuse him there. He makes acquaintance with some members of the University, and is permitted to open a little shop within the walls; where he obtains books and learns languages by himself, to enable him to read on Mechanics. He learned Latin when he wanted to use Latin. French and German when he needed them. But these things were *tools* not *ends*. What a lesson! Let it be followed in the wisdom it teaches, and we shall have better scholars. Rules and formal dullness will vanish from our schools, when our youth are taught what they need — what they feel they need.

But this is the great point, says some one, to make them feel this. It is the business of the teacher to do this; not to mend pens, and look over slates full of sums, and arouse the lazy, and praise the diligent. No; to have the power, the skill to set the pupils on the path his nature is fitted for proceeding in, — to find out what his tastes are, his capacities, his natural bent. This it is which makes *teaching* a great employment, for which no knowledge is too high. You will see a carpenter tumble a pile of boards over, that to your eyes seem all alike, to find one that fits the present purpose. Tomorrow he will take another, and next day another, and finally use up the whole of them. He is trained to know their difference in quality, if stiff, (as he calls it,) which you do not see. Now we contend that the teacher ought to know the "stuff" he works with; and his business is just as much the directing of the course, as the leading along *in* the course. Is it the teaching of a certain amount of Grammar and numbers? — to make his pupils a set of imitators,

and, parrot like, to echo his voice? By no means. The work of the teacher is to aid nature, not to kill it out of a boy or girl. There is such a thing as going to school and being the worse for it. But how to know the "stuff"—here is the difficulty. Upon this we wish to make a few remarks. When we desire to know which way the wind blows, we go out into an open space, and set free to the air a light, floating body; and it sails off in the opposite direction to the quarter from whence the wind blows. Would you learn the direction of the tastes of a boy, let him have the chance to develop his tastes. Let him feel free, and he will know his bent. We fear many never have this opportunity; they very early are bent to some other taste, "chained, curbed, confined" by some arbitrary orders; they lose their heart, their interest, and drag on through books and studies they never ought to read, to the neglect of those in which they might excel.

The voluntary system was introduced a few years ago into the University at Cambridge; any one who attends the College exhibition can see a marked improvement in the "parts" in College performances generally, since that time. The young men study what they wish to study. They study, like Watt, what they want to use. It used to be said (we will not vouch for the truth of it) that the half of the class graduating without "parts," made out better in the world, than the half that had "parts." Sometimes a student neglected College studies, to pursue his private tastes in the Library of the College. There is some foundation for the remark. First scholars at College are not always first men in the world. There is something better than studying for reputation—studying for knowledge. Once, every family made their own shoes, hats, coats, and tools. There is next to no division of labor among savages; hence they remain savages. The narrower the field the better it is cultivated. It is so in the fields of knowledge. We study too many things—"Jacks at all trades and good at none."

We want division of work here. It is a hopeful voice that demands Farm Schools, Agricultural Schools. We ought to have Mechanical Schools, and Schools of Navigation, and Schools of all kinds, where are taught what boys need, what they *feel* they need. In many Schools, probably more than half the time of the pupils is wasted, or worse than wasted; for they acquire habits of idleness and inattention, when not interested in their work. The new systems have banished knitting and sewing from our schools among the girls—very useful arts—for knitting is better than doing nothing; and the call is unjust upon teachers, that they know their work, their profession, well enough, to excite interest in the minds of those committed to their care. They must be able to find out what their pupils can do, and then their work, comparatively, is done. And if it be asked again

how this is to be done, we answer, in the same way that the carpenter learns how to select proper material for his work in hand ; by practice, experiment, trying. Some teachers are more successful than others, not because of superior knowledge of the branches taught, but because of their facility of adapting what they do know to the minds and character before them. This is the art of the thing which makes teaching so great a calling. It deals with the finest of essences, the most subtle of substances, and consequently demands the nicest calculations. Time is too precious to be spent in studies that are merely disciplinary. It is quite as well, nay, better, that a study have a practical end : then the children will flock to the schoolroom as bees fly to honey, whence they will carry home each day the results of their diligence, and a new love for their pursuits.

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### HYMN.

WRITTEN FOR THE DEDICATION OF A SCHOOL HOUSE AT LYNN.

BY C. L. F.

Our fathers trod the barren wild  
Of this New England shore,  
To raise a fane to sacred Truth  
To stand forevermore.

In doubtful hope and anxious fear  
They sternly persevered,  
To lay foundations deep and strong  
To principles revered.

Not as those noble fathers came,  
Come we, their sons, today,  
This tribute to their names to bring,  
This debt of honor pay ;

High hopes are ours that richest seeds  
Be sown for coming time !  
Here may we true ambition feel,  
To "make our lives sublime" :

Here may our young and ardent souls  
To highest praise aspire ;  
And here may words of magic power  
Enkindle living fire !

Here press we on with youthful might,  
Life's journey just begun !  
The future gleams with dawning light,  
From glory's blazing sun !

*Copy.*  
GOOD MANNERS. — We know a young man, slow, sullen, heavy-browed and ungracious, who, whenever you speak to him, answers as if it were an effort to be even decently civil; and who moreover seems to be quite content, and even proud of his incivility. And we lean to the charitable side so far as to think this is nothing but a bad habit of his, which has insensibly fastened upon him: and that he goes through the world — a world of mutual dependence — little aware of the fact that so small a thing as his manners is constantly producing impressions, and fast forming a reputation, such as ten years hence he may regret as the great blunder of his life.

Would it not be well for every young man to remember the truthful anecdote of the rich Quaker banker, who when asked the secret of his success in life, answered, "Civility, friend — civility!" How much does it cost a man, either old or young, to be truly civil in the intercourse of society? Rather, how much does it cost a young man to form this habit, which, if formed, will sit upon him gracefully and profitably, so long as he lives. Far more often depends on this little, often despised, civility to the world, than on any other single adventitious circumstance by which men rise and fall. We may look around us at any time and see men high in place and power, who have not attained that elevation by force of individual character or great knowledge, but simply from the fact that the trifling graces of life have not been despised. It is not a dancing master's grace that is now referred to, but that benevolence of manner that recognizes in little things the rights of others, and fully acknowledges such rights. The thousand ways in which this little courtesy does good, need hardly be mentioned. It may be said, however, that a courteous manner has a reflective influence on the benevolent feelings. It is a source of gratification to a man who practises it. If it sits naturally upon a man, it is his passport to any place and circle. It has smoothed many a rough path for men first starting in business, and has been one of the things that has often crowned efforts with success. The man of experience, looking on an ungracious manner in a young person, just starting into the world with nothing he can depend on but himself, is not angered, but that the want of that little something to please as we go along, will cause many a rough jog in the road, which otherwise, might go as smooth as a summer stream. Wear a hinge in your neck, young man, and keep it well oiled.

## MORAL RELATIONS BETWEEN TEACHERS AND PUPILS.

BY REV. DR. PUTNAM, OF ROXBURY.

It is desirable that the mind of the teacher should stand in the relation of cordial sympathy with the minds of the children. He should not only acquaint himself with their capacity for getting lessons, but with their tempers and dispositions also. A school should not be a mere machine for turning out good recitations, but a scene in which the master's mind is a centre from which all good influences radiate, to brighten and expand all the other minds. The heart of a child is a great study for his teacher; and he is but poorly fitted for his office till he understands that heart, and knows how to make his way to it. It is not enough that the children receive all his instructions and do all his bid-dings: we want to know what motives he appeals to, what feelings he excites, what spirit he diffuses. The young buds of spring want sunshine, and so do young minds — the sunshine of kindly and gracious words and looks; they must have it, or be dwarfed and chilled. Let us hear the ordinary tones of the teacher's voice in his intercourse with his scholars, and we can come to conclusions as to his usefulness, quite as just and important as when we have listened to the exercises of the classes. We can tell whether he cares for the improvement of the children for their sakes, or only for his own triumph at the next examination. And here lies the difference between a mere disciplinarian and a true hearted, whole souled instructor, who is a disciplinarian, to be sure, and a great deal more besides — a difference not sufficiently understood. A thorough disciplinarian, a successful exactor of good lessons, is a valuable man, as the world goes; but when you find a man who, besides being this, has a sunny and genial spirit, an agreeable temper, a sympathetic heart, knows how to come at, and draw out, and keep out the best, most generous, and pure, and high-toned sentiments in the breast of a child, and to promote the growth of the heart and soul, as well as of the intellect, he is a rare and a great man; you cannot prize him too much; money cannot pay for the good he does. Corporal punishment is not, and cannot be absolutely prohibited in our schools. There are some young spirits that cannot be brought under higher influences, except by this as preliminary. We would have it the teacher's strange work. And we trust it is such in our schools. No instance of such punishment that has been investigated by this committee, has given proof of any cruel or unnecessary severity, and yet we hope that personal chastisement will be found more and more infrequent and un-nec-



essary. We must not take the rod out of the teacher's hands, but we may hope they will never have the disposition, and very seldom feel the necessity, to take it into their hands. But whipping is no greater evil than scolding, if so great. Taunts, jeers, threats, sullen or sharp words, outbreaks of illnature and vexation, tones fixed into harshness, and looks unchangeably soured, these are the pest of a school, the besetting sins of a teacher—tendencies incident to his profession, and which he has pressing occasion to resist. These things alienate his pupils from him; put a barrier of ice, nay, of sharp pikes between his mind and theirs. The intellect of the child may be sharpened and crammed, but his soul will be pinched and beggared; his spirit will either be cowed and crushed, or else embittered; and he is permanently injured, and that too, though he recite like a book, and go through the drill with the precision of a grenadier. In all our schools we want to hear words of encouragement, tones of kindness. We would see authority tempered, not relaxed, by love; firmness fortified by mildness; heart answering to heart; mind pouring itself into mind genially; the common routine of labor and learning become a labor of love; and all the intercourse between the teacher and the taught, full of the tokens of mutual interest, affection, and respect. But is this practicable? this union of discipline and gentleness; thorough drill and soft manners; absolute authority and pleasant speech; is it possible?

Yes—it is possible, but it is difficult; it is a very high and very rare attainment. In its perfection we expect not to see it soon; something of it we do see already; vastly more of it we hope to see. It is very difficult. Whoso attains a high degree of it, will show himself a superior man. It is the great thing to be attended to now, by teachers and their counsellors. It is this that must mark the next great era in the elevation of schools. Drill and recitations were the last, this the next—the hardest of the greatest—not to supersede the former, but to be superadded to it. The first step towards forwarding this kind of improvement, should be taken by school committees. They should notice and appreciate other things besides the degree of stillness in the room, and promptness in the exercises. They should observe the relation that appears to subsist between the teacher and his scholars; encourage the good points; suggest an amendment of defective ones. Good teachers like ours make it their pleasure, as well as their duty, to forward such kinds of excellence as they perceive their authorized advisers to appreciate and desire.

## THE SPELLING REFORM.

PROBABLY, very few readers of the "Massachusetts Teacher" are unacquainted with the name of Isaac Pitman, as the inventor of a system of writing and printing, called Phonography and Phonotypy. In the former art, we have a series of the most simple signs, so philosophically arranged as to present to the eye a perfect *daguerreotype* of speech, and capable of being written with *five times* the rapidity of ordinary long-hand.

By the latter, every sound in our language is represented by a separate type, and words are spelled in accordance with the true theory of a written language — viz. : just as they are pronounced.

In August, 1846, an able and elaborate report was presented to the American Academy of Arts and Sciences, by Mr. George B. Emerson, in behalf of a committee appointed by that body, to investigate the subject of Phonotypy. This report fully sustains the views of the advocates of phonetic spelling, demonstrates the feasibility of the proposed reform, and conclusively answers the main objections brought against it.

From that time to the present, the progress in both the writing and the printing departments of the reformation, has been steadily onward, in England and America. A host of Phonographic Reporters have risen up, so that scarcely a *great speech* can be made in the country, but a *verbatim* report of it appears the next day in the newspapers. As a system for *reporting*, Phonography has, already, nearly superseded all other systems of Stenography, and we have daily proofs of its efficiency in the congressional reports. As a medium of correspondence, also, and, in fine, for all the purposes of writing, it has come into extensive use. Ministers use it in the manuscript of sermons, lawyers, in taking evidence of witnesses, and *teachers*, in the multifarious duties of their profession, which require the "pen of a ready writer."

It cannot be said, however, that the progress of the system has been, in any degree, commensurate with its practical value and perspective good. Notwithstanding the demonstrative and accumulating proof of its utility and success, many who ought to be its earnest advocates, stand aloof from it, and pass by it with indifference. It would seem that a system which, on the one hand, affords the means of writing with the rapidity of speech and the legibility of print, and, on the other, renders the art of reading attainable in "one fifteenth part of the time necessary by the present system," and *spelling* no longer an *art*, should be hailed with joy and gratitude by every lover of his native language,

and especially by all, whose business it is "to teach the young idea how to shoot."

In some of the best schools of New York and Philadelphia, Phonography is taught as a regular branch of study; and in many other schools has the experiment of teaching Phonotypy been made with success. "I have no doubt," says Mr. Emerson in his report, "that it will take much *less time* to read phonotypically first, and heterotypically afterwards, than to read by the common mode alone; inasmuch as, when one has learnt the phonotypic alphabet, he may learn to read himself, without further assistance, the letters giving necessarily the true sounds of the words, and thus, the knowledge of the language once acquired, one may afterwards soon read them with ease, however disguised by a barbarous heterography." The truth of this opinion has been substantiated by practical teachers in different sections of our country and in England, and is a satisfactory answer to the objection, that, by the prevalence of Phonotypy, "all the libraries now in existence will become useless."

In one of the English Reviews (August, 1849,) appeared an article on the Spelling Reform, the authorship of which is attributed to Dr. Latham, "an eminent scholar of that country." He considers every objection made to this reform, and finds but *one* that is "difficult to be set aside." "He satisfactorily meets the objection that words, now spelled differently, will, in Phonotypy be spelled alike, by showing that a *greater number* that are now spelled alike, will, in Phonotypy, be spelled differently. The objection on the score of etymology, he completely overthrows; and also that, on the ground of the instability of language."

But, says the writer, "in respect to phonetic spelling, there is only *one valid reason* against it, and that is the *existence of the non-phonetic system*. Whether this be conclusive, or whether it be more weighty in itself than any number of other reasons combined, is another matter. As it is, the contest is a mere matter of relative strength—reformer *versus* conservative."

Mr. Ellis, the associate of Mr. Pitman, thus comments upon the above extract:

"Now we have many times felt that this is the only objection that can be urged, and that is urged with any degree of success, or rather, which really influences the minds of men. \* \* \* \* It is the force of sluggishness, the *vis inertiae* of not wishing to change, the apparent magnitude of the effort required, the recollections of the old horrors of *learning to read*, and consequent fears of *going to school again*, which deter people from giving the spelling reform due consideration; while, feeling ashamed of this *real reason*, they endeavor to excuse themselves, by raising all sorts of worthless and ill-considered objections. They do not wish to change

their own *fixed habits*; there is the secret of the matter. The answer is plain and straight-forward; *We do not wish them to change their habits*. So that this mighty objection, this *only valid reason* against the introduction of phonetic spelling, is *no* objection, no reason at all.

Yes, but then these raisers of this "only valid objection," immediately reply:—"What's the use, there are no books, or comparatively no books, in your style of spelling, and there will be none until you have a large market of purchasers, while you cannot get the market till you have the books." And then comes our answer, which completely sets at rest the last clamor of the objector:—Our system of teaching to read phonetically is the shortest and pleasantest way of teaching to read romanically; so that those who are taught to read in our way, will be taught to read in your way also, with much greater ease than would be otherwise possible, while they will also have acquired an important power of appreciating sounds, and of correcting vicious pronunciation—an advantage attendant on the phonetic principle of teaching to read, which has, as yet, scarcely been dwelt upon, but which every practical teacher will at once appreciate."

Reading, spelling, and writing, are but the instruments for acquiring and communicating knowledge. Hence they should be simple, philosophical, and easily gained, instead of requiring many years, as they now do, for their attainment. Of the forty thousand words in our language, not *sixty* are spelled as they are pronounced! Hence the prodigious labor of learning to spell; or rather, *nobody learns to spell*, for no person can spell with certainty a word with which he is unacquainted, by hearing it pronounced, or *pronounce* a new word on seeing its printed characters. "Such is the state of our language," says Sheridan, "that the darkest hieroglyphics, or most difficult cyphers that the art of man has hitherto invented, were not better calculated to conceal the sentiments of those that used them from all that had not a key, than the state of our spelling is to conceal the true pronunciation of words from all except a few well educated natives."

It is time that our language were free from this reproach, and we believe the present Reform will accomplish its great object.

Its leaders, Messrs. Pitman and Ellis, are men of energy, talent and indomitable perseverance—the former a "self-raised son of the people, working to promote a system invented by himself, and for the people's use;" the latter, a ripe scholar and philologist, whose works on phonetics are already the best in our language. Having both the *interior* and *exterior* elements of success, with *truth* for its basis, it requires no prophetic vision to foresee that *it will succeed*.

S. C. D.



## AGRICULTURAL EDUCATION.

PRACTICAL knowledge is the order of the day. In every direction efforts are making to awaken attention to the importance of a thorough knowledge of the cultivation of the soil. Departments for this purpose are about to be established by the National and several of the State Governments. Scarcely a paper is issued, that has not more or less to say about agricultural schools. This being so, is it not the duty of teachers to gird on their armor, and prepare for the emergency? If the study of the elements of agricultural science is to be introduced into our schools, have not the teachers need to apply themselves to the acquisition of this knowledge? Will they be content with the theory only? Will it not be necessary for them to illustrate their theoretical instruction, by observations of real culture?

How the diffusion of this science can best be promoted, is a problem not easily answered. By some it is supposed, that the establishment of a CENTRAL SCHOOL, with a proportionate experimental farm attached, on which the pupils should be required to apply a portion of their time in productive labor, would be an effectual means of diffusing this information. That such a school could be made highly useful, there can be no doubt. But to be so, to any considerable extent, there should be at least one for each of the agricultural counties in the Commonwealth. The acquisition of Agricultural Science should be the leading and prominent object of the school. In vain will it be to associate the *manual labor* system with the *gentlemanly* system, that knows no labor. As well may you attempt to mingle oil and water. The elements of each are so diverse, that they never will amalgamate. They cannot be made to coöperate advantageously, so long as the literary aspirant shall be indulged in looking down upon the laboring operative.

If we mistake not, the study of Nature herself, as developed in her works, is daily rising in public estimation. The beautiful essay on this subject, in our January number, by a learned Professor, need only be cited in confirmation of this theory. When minds like his shall advise to the introducing of *objects themselves* to the observation of children, unshackled by barbarous technicalities — and shall enforce their instruction by practical exemplification of the lessons they teach — then may we hope that the era of useful knowledge is beginning to dawn.

Ten years since, the late Judge Buel, in his last public address, said, "I pretend not to the spirit of prophecy, yet I venture to predict, that many who now hear me, will live to see professional schools of agriculture established in our land; to see their utility extolled; and to be induced to consider them the best nurseries for republican virtue, and the surest guarantee for the perpetuity of our liberties."



## PHYSICAL, MENTAL, AND SOCIAL EDUCATION.

Our Boys and our Girls.

"The mind is not the man."

"The heart must have a teacher, as well as the head."

A FRIEND, who has two sons, fine intellectual boys, who are rapidly advancing in their studies, complains, nevertheless, that the system under which they are taught, is deficient in several essential particulars. He says, that his boys neither walk erectly or speak distinctly. These are indeed serious objections; and the case of our friend is by no means a rare one. Most of our systems of education are sadly defective in the matters alluded to. Too little attention is paid to physical development. The mind is nursed to the injury of the body. The mental flame is often kept burning at the expense of the physical nature. The teacher fancies that he has accomplished his task, when he has induced the pupil to progress to a certain extent in a certain period of time; but he is too apt to forget, that unless the *physique* be strengthened and developed, the boy is apt to become a sickly and effeminate young man, and, however highly educated, to be unfit, in fact, for the active and arduous duties of life. Why is it that we see so many of our students pale, thin, and shadowy? — Why does it so often happen that the highly cultivated in a mental point of view, are deficient in muscular strength? Is it not quite as important to encourage and fortify the one as the other? Is not manliness of frame quite as essential as precocity of intellect? Of what avail will mental accomplishments prove, unless they be associated with health, energy, activity, and a capacity to undergo toil? These things should be more considered by teachers. Parents, too, are apt to lose sight of them. Who cannot point out among his friends, fine, polished, and cultivated minds, but with the physical man stunted, dwarfed, and stoop-shouldered? And so with the gentler sex. The figures and attitudes of our girls are sadly neglected. How few of the young and beautiful, walk erect, with dignity and grace! They contract a habit of bending over while engaged in their studies, and this is not counteracted by any system of physical development. One might suppose, that the object was to contract the chest, and thus deform, and provoke disease—while it should be, to develop that portion of the human frame, and thus not only to beautify the figure, but to give strength and firmness to the whole body. How often is the remark made: "She is a beautiful creature, but what a pity she cannot hold her head up;" or, "that her walk is so ungraceful;" or, she is a "charming girl, but how feeble her constitution." The voice, too, and the power of articulating distinctly — how sadly are they neglected! An

organ that is so essential, so important, so capable of producing agreeable or disagreeable effects, that it is in many cases regarded as an index of temper, of disposition, and of character—how little attention is paid to training, controlling and educating it. How many persons stutter, stammer, articulate indistinctly; speak too rapidly, or in a tone so low as to render it almost impossible to hear them. The defect in each case is most serious, and in almost every instance may be traced to an error in education. But in early life all these defects may be remedied by the adoption of a proper course. Stammering is, in a great multitude of cases, readily curable in youth. But let the habit strengthen with time, and its eradication will be found extremely difficult. So also with rapid and indistinct speaking, and with monotonous bawling. These may seem trifling matters to the superficial. In many cases they make or mar one's fortune for life. What is nobler than an erect, manly, graceful port; what more delightful in man or woman, than a clear, full, round, and melodious articulation! What higher compliment can be paid a teacher, than the sight of a group of boys or girls passing from their studies, all with the ruddy glow of health on their cheeks, the fire of animation in their eyes, and ease, vigor and grace in their movements and attitudes. Or when, too, at a public examination, to hear them enunciate clearly, calmly, distinctly and harmoniously! And what, on the other hand, can tell more fatally against a system, than to witness, in contrast to this picture, a group of thin, pale, bent, and awkward boys and girls, with drawling or stammering voices, hesitation in the tone, in the manner and the looks? Surely this subject is an important one, and entitled to serious consideration. We may have an odd prejudice, but in our intercourse with our fellow creatures, nothing impresses us so favorably as a frank, easy, yet modest manner, a clear, full look of the eye, a distinct and yet not boisterous employment of the tongue. All these can readily be inculcated in the young. But if a child, when placed under the care of a teacher, is naturally timid and nervous, and instead of being coaxed and persuaded into a more resolute spirit, is intimidated and tyrannized over, he will get worse instead of better; he will lose all self-possession, and the very idea of lesson, or of a lecture, will terrify him out of the proper exercise of his reason. The business of education is at once arduous and responsible; and to discharge the duties of the teacher properly requires no little philosophy. But the whole course of life is affected by early training; the manners, the morals and the habits. Too much care cannot be bestowed upon the physical development, as well as the moral and mental culture. The form, the voice and the gait should not be overlooked, or neglected, for a due attention to these is almost as essential as the grace, vigor, and education of the mind.

In connection with this subject, the following short extract from the late admirable report of Hon. Horace Mann, on Instruction at West Point, is strikingly characteristic of him, and adds great force to some of the views above.

The entire self-possession of the cadets; their command, not merely of their mind but of their muscles; their firm, erect, and manly bearing; the entire absence of all fidgeting and restlessness, of shuffling and shrugging, of shifting their weight from foot to foot, and from point to point, as though the centre of gravity beneath them was changing its place, and they were striving to find it; these and similar characteristics of self-dependence and manliness have been in the highest degree remarkable and creditable; and it is earnestly to be wished that, whatever opinion the instructors in other institutions may have of the peculiar character and objects of this one, they would, in this respect, here find a model, and reproduce it in their own seminaries. It is most agreeable to see a scholar who has the self-possession of a soldier; who can fix his body to one spot, as well as his mind to one subject, and who can pay attention so exclusive and so devoted to the thing in hand as to have no surplus attention left for annoying others or discomposing himself. It is believed that such physical habits would greatly add to the student's power of mental concentration.

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### THE PUBLIC EDUCATION OF THE PEOPLE.

This is the title which Rev. Theodore Parker has adopted, for one of his strong, vigorous, and striking pamphlets. It is "an Oration, delivered before the Onondaga Teachers' Institute, at Syracuse, N. Y." — The first portion of the pamphlet exhibits very clearly the difference in the requirements of education, in a Theocracy, an Aristocracy, and a Democracy. "As a Theocracy demands the education of Priests, and an Aristocracy that of the Nobility and the Gentry, so a Democracy demands the EDUCATION OF ALL."

To accomplish the public education of the children of the People, we need the three classes of institutions: free Common Schools, free High Schools, and free Colleges. Let me say a word of each.

The design of the Common School is to take children at the proper age from their mothers, and give them the most indispensable development, intellectual, moral, affectional and religious, — to furnish them with as much positive, useful knowledge as they can master, and, at the same time, teach them the three

great scholastic helps or tools of education — the art to read, to write and calculate.

The children of most parents are easily brought to school, by a little diligence on the part of the Teachers, and school committee ; but there are also children of low and abandoned, or at least neglected parents, who live in a state of continual truancy ; they are found on the banks of your canals ; they swarm in your large cities. When those children become men, through lack of previous development, instruction, and familiarity with these three instruments of education, they cannot receive the full educational influence of the State and Church, of Business and the Press : they lost their youthful education, and therefore, they lose, in consequence, their manly culture. They remain Dwarfs, and are Barbarians in the midst of Society ; there will be exceptional men whom nothing can make vulgar ; but this will be the lot of the mass. They cannot perform the intelligent labor which Business demands, only the brute work, so they lose the development which comes through the hand that is active in the higher modes of industry, which, after all, is the greatest educational force ; accordingly, they cannot compete with ordinary men, and remain poor ; lacking also that self-respect which comes of being respected, they fall into beggary, into intemperance, into crime ; so, from being idlers at first, a stumbling-block in the way of Society, they become paupers, a positive burthen, which Society must take on its shoulders ; or they turn into criminals, active foes to the industry, the order, the virtue of Society.

Now if a man abandons the body of his child, the State adopts that body for a time ; takes the guardianship thereof, for the child's own sake ; sees that it is housed, fed, clad, and cared for. If a man abandons his child's spirit, and the child commits a crime, the State, for its own sake, assumes the temporary guardianship thereof, and puts him in a jail. When a man deserts his child, taking no concern about his education, I venture to make the suggestion, whether it would not be well, as a last resort, for the State to assume the guardianship of the child for its own sake, and for the child's sake ? We allow no one, with ever so thick a skin, to grow up in nakedness ; why should we suffer a child, with however so perverse a parent, to grow up in ignorance and degenerate into crime ? Certainly, a naked man is not so dangerous to Society as an ignorant man, nor is the spectacle so revolting. I should have less hope of a State where the majority were so perverse as to continue ignorant of reading, writing and calculating, than of one where they were so thick skinned as to wear no clothes. In Massachusetts, there is an Asylum for juvenile offenders, established by the city of Boston, a Farm School for bad boys, established by the characteristic



benevolence of the rich men of that place, and a State Reform School under the charge of the Commonwealth: all these are for lads who break the laws of the land. Would it not be better to so take one step more, take them before they offended, and allow no child to grow up in the barbarism of ignorance? Has any man an inalienable right to live a savage in the midst of civilization?

We need also public High Schools, to take children where the Common Schools leave them and carry them further on. Some States have done something towards establishing such institutions; they are common in New England. Some have established Normal Schools, special High Schools for the particular and professional education of public Teachers. Without these, it is plain, there would not be a supply of competent educators for the public service.

Then we need free Colleges, conducted by public officers, and paid for by the public purse. Without these the scheme is not perfect. The idea which lies at the basis of the public education of the People in a Democracy, is this: every man, on condition of doing his duty, has a right to the means of education, as much as a right, on the same condition, to the means of defence from a public enemy in time of war, or from starvation in time of plenty and of peace. I say every man, I mean every WOMAN also. The amount of education must depend on the three factors named before, — on the general achievement of mankind, the special ability of the State, and the particular power of the individual.

If all is free, Common Schools, High Schools and Colleges, boys and girls of common ability and common love of learning, will get a common education; those of greater ability, a more extended education, and those of the highest powers, the best culture which the Race can now furnish, and the State afford. Hitherto no nation has established a public College wholly at the public cost, where the children of the poor and the rich, could enjoy together the great national charity of superior education. To do this is certainly not consistent with the idea of a Theocracy or an Aristocracy, but it is indispensable to the complete realization of a Democracy. Otherwise the children of the rich will have a monopoly of superior education, which is the case with the girls everywhere — for only the daughters of rich men can get a superior education, even in the United States.

## THOROUGHNESS IN TEACHING.

AMONG the many improvements which our age has witnessed, few are more important than those that have been made in teaching. Boards of Education have been appointed, Normal Schools established and Teachers' Associations formed, — all looking to the same ultimate objects — a higher standard of education and better modes of conveying instruction. Teachers have met in convention to point out deficiencies, expose errors, and suggest improvements in the methods of teaching — to sympathize in their common difficulties, and communicate the results of their experience; and thus, at last, has sprung up that "*esprit du corps*" which the members of every profession need, in order to secure unity of purpose, and energy and independence of action.

As an almost necessary result of this corporate pride and zeal, a great competition has, in many places, sprung up among teachers. When this springs from pure motives, and is exercised under proper restrictions, it is, doubtless, productive of much good. But there is danger of carrying it too far, and in this case, it becomes a positive evil. The teacher insensibly acquires the habit of estimating his labors by sensible and immediate results rather than by permanent influences and ultimate success. The scholar is subjected to a system of intellectual cramming, the real object of which is to win laurels for the teacher. Several circumstances conspire to aggravate this evil, to lull the teacher into security and to induce him to rejoice in a factitious success.

The crude and imperfect notions of education which many parents entertain, seem to justify the teacher in such a course of procedure. Smitten with the morbid spirit of haste, which, in this age of *progress*, pervades all the departments of life and action, they become impatient of the slow modes of education which the nature and laws of the mind require, and are anxious that their children shall "finish their education" and engage in the duties of active life. They estimate the completeness of an education by the number of books and studies to which the scholar has been introduced: hence, no branch can be omitted, or curtailed; the programme of studies usually prescribed must remain intact; and thus the teacher, in the vain hope of reconciling two incompatible conditions which he is expected to fulfil — viz.: shortness of time and great extent of space, — is obliged to lose in quantity of matter what he gains in velocity; or, to borrow a *figure* from geometry, the boy's education which should be a tangible, solid substance, possessing all the dimensions of extension, spreads into superficies or elongates into a mere line.

"*Opus fastigia spectantur, latent fundamenta.*"

The triumphant scholar marches through the various provinces of learning which he forces to surrender with an ease and celerity indicated by Cæsar's laconic "*Veni, vidi, vici*," and takes captive a host of gigantic words and bristling technical terms, which he is expected to exhibit as proofs of personal valor and trophies of victory.

This superficial mode of study harmonizes most admirably with the natural inclinations of scholars. The thought of childhood is spontaneous and fugitive. It becomes reflective only by habit and effort. One of the first duties devolving upon the teacher is to teach the pupil to *think*: to overcome the natural tendency of his mind to rove onward from object to object, and accustom him to concentrate his thoughts in one powerful focus. He must change the character of his thought, by directing the current of his spontaneous ideas into the channel of reflection. The system of many teachers gives an exclusive culture to the memory. They insist that every lesson shall be committed to memory *verbatim*, not tolerating the substitution of a single equivalent for any word of the text. The scholar is thus taught to believe that the virtue and essence of knowledge lie in words; that the *substance* must be postponed to the *form*, and the *spirit* to the *letter*. Their lore, therefore, is of the memory; it is not quickened and vitalized by reflection. There are many "brilliant scholars," we doubt not, the sum of whose knowledge could be most aptly expressed by Hamlet's reply to Polonius; — "Words, words, words!" We protest against this whole system of "putting" scholars through books, as if their life depended on the contingency of their getting or not getting through in a given time. We protest against cramming the boy's memory with words, before he is able to digest them by reflection. The mind grows, not by what it receives, but by what it assimilates. It may receive any quantity of words and facts, but unless time be allowed for it to digest them, — to secrete their meaning and reject the worthless verbiage, it is not strengthened, but rather weakened. The intellectual food must be taken into the circulation and become an integrant portion of the mental system; then and then only do our intellectual natures grow.

Let the teacher remember that education, from its very nature, is a slow process; it is a law that obtains in the world, both of mind and of matter, that in proportion to its intrinsic value, a thing is slow in coming to maturity.

"A host of golden daffodils"

come and go with each successive Spring; while the stately oak requires a hundred years with their alchemy of sun, and soil, and air, and rain, to develop the massive proportions of its knotty trunk and the graceful symmetry of its leafy crown.

Our mortal bodies grow and decay in less than a century, but the period of the mind's maturity lies deep in the bosom of eternity. Let us cease to imagine that the process of education can be accelerated at pleasure. Let us not flatter ourselves that its great objects can be obtained by any hotbed processes. There is a law of growth in the mental as well as in the physical world; and any infraction of this is attended by evil consequences. — H.

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### THE QUALIFIED TEACHER.

EVERY man has his peculiar gift. In the vast variety of employments offered for his pursuit, it is a wise arrangement that nature furnishes each for one only, and if each would be content to pursue the bent of his genius, he would far more rapidly approach perfection. One is gifted with mechanical capacity, and another with analytical powers. One acquires knowledge with great ease, and another imparts it with equal facility. Pursuing the direction of these natural attributes, man finds his calling a pleasure, and he discharges every obligation it imposes, with emotions of delight. It is the duty of parents to *educate* their children; but lacking the time for so important a work, they substitute the Teacher, and, congregating their children in an appropriate school-room, the work of education is committed to him, whereby much expense is saved, and their improvement is equally rapid and successful. The Teacher should feel, therefore, as though every child were his own, and knowing what the parent's duty is, he should consider it his own. To develop the mental capabilities, to bring out the mind's mysterious power, to give a proper bias to its capacities, to train it *to think, to reason, to compare, and to apply* correctly, without skimming along the surface, and running over, *parrot-like*, the formularies of the text-book, neither understanding nor comprehending the principles, or their application; to do this work in the briefest possible time, and yet to keep the moral qualities of the heart so predominant that the pupil will be *usefully* educated, are the duties expected of every successful Teacher.

#### MENTAL QUALIFICATIONS.

To discharge duties so onerous, the Teacher needs proper mental training. He should have, at least, good sound *common sense, self-knowledge*, and a *comprehension* of what belongs to human nature. There should be a *thorough* acquaintance with all the elementary branches of education, so that every department of science he teaches shall be as familiar to him as household words.



The teacher should be the *text-book* of the entire school. If dependant upon books to furnish information to his pupils, there will be but little advancement made. Knowledge should drop from his lips "like the gentle rain from heaven." Impressed upon the susceptible and expanding mind by the living voice, the facts and principles of science leave their indelible traces there, and new ideas and new thoughts are generated, which wake up others, conducting, thereby, the inquiring pupil rapidly onward in his important pursuit.

To this end, mind must be thoroughly disciplined and thoroughly trained. The Teacher must accustom himself to *think* deeply and variously, to *read* judiciously and analytically, and to *observe* closely and patiently. No hour should go by without its appropriate contribution to the stock of mental acquisitions; and all his knowledge should bend to the accomplishment of his important and honorable work. Feeble mental capacity will make every motion weak. The want of mental discipline will keep his mind in perpetual confusion. *Darkness is the child of Chaos*—no light dawns upon the mental vision of the pupils of such a Teacher.

#### MORAL QUALIFICATIONS.

Mental qualities alone would not make an appropriate Teacher. Moral qualifications are equally necessary. However well-informed, if there is a constant *sourness*, *moroseness*, or *fretfulness*, or even occasional exhibitions of such unlovely tempers, but little, if any headway can be made. These moral *perversities* in the Teacher will awaken similar feelings in the pupils; and we might as well undertake the hewing and polishing of granite with leaden tools, as to awaken the mind to its lofty pursuits while such feelings are dominant. I have said the relation of a Teacher is parental. There should be, therefore, an approximation, at least, to the paternal and filial feelings of confidence and sympathy. The Teacher should love both the employment and the pupil, and he will be loved.

He should also be clothed with the most enduring and forbearing *patience*. The want of it would be the speedy loss of self-respect. To indulge in fault finding, is to be conquered by the school. He who cannot govern himself, is certainly not competent to govern others, and losing self command he will also lose the government of his pupils; and the loss of government is necessarily followed by the ruin of his usefulness. *Patience* is therefore indispensable. The *dumps* or *blues* are equally unfavorable to success. There should be in constant and vigorous exercise, *faith*, *hope*, *cheerfulness*, and all other moral qualities. He should undertake the work conscientiously. To teach for money only, (though there should always be a fair and equita-

ble compensation rendered for such services,) to make it but a passport to a better business, without any intention of pursuing it for any length of time, only just so long as he can make more money than by agricultural or mechanical pursuits, is to make merchandise of *mind*. Judas, who sold his Lord, is but the brother of such a Teacher. There is no goodness of heart, no moral honesty, in such a course. It discourages those who would qualify themselves fully, for the good work; for generally they underbid the price at which a professional Teacher could afford to spend his time and energies.

A sacred regard for law, right, truth, justice, and virtue, a deep and abiding reverence for holy things, and a cheerful submission to God, would give such a weight of moral power to a Teacher's influence, that his efforts would be crowned with triumphant success.

#### SOCIAL QUALIFICATIONS.

Man is a social being. It is an element of his nature. It is the end of education to fit him for his place in the temple of human society. No Cynic, no hermit, no Diogenes, no cold speculating philosopher is fit for a Teacher. He should have sweetness of disposition, affability of deportment, politeness of manners, dignity of person, agreeable colloquial powers, and a ready adaptation of himself to the great variety found in the social mass. Haughtiness, aristocratic feelings and notions, contempt for the poor and unfortunate, harshness, boorishness, vulgarity, and degrading pleasures, or defiling habits, not only show bad moral qualities, but destructive and ruinous social qualities, which, if followed, would poison the fountains of social existence—the hearts of the children.

#### PRACTICAL QUALIFICATIONS.

What is essential beyond suitable mental, moral, and social attainments? Having found a Teacher with suitable mental, moral, and social attainments, what next is needed? Ability to bring out and employ these acquirements for the benefit and welfare of others. Three things are requisite for this—ACTIVITY, ENERGY, and PERSEVERANCE.

Activity will enable the Teacher to do all his duties in the school room in season; his pupils will catch his spirit, and activity will characterize the entire school. Energy will enable him calmly and vigorously to maintain good order and wholesome discipline, and yet pursuing with unfaltering steps, the uphill path of science. Perseverance, crowning the joint efforts of activity and energy, conducts the Teacher onward to certain and perpetual prosperity. Such are the Teachers our nation demands for her primary and her high schools.

*Chapel Hill, Feb. 1850.*

G. W. S.